THEOSOPHY

VOL. 67, NO. 2 DECEMBER, 1978

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES *must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world,* i.e., *to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as* we *have now. . . . Each Entity must have won for itself the right of becoming divine, through self-experience.*

—H. P. BLAVATSKY

CONTENTS

CYCLE OF SELF-DISCOVERY 33
JOY AND SUFFERING MATURED 41
WESTERN OCCULTISM 43
THEOSOPHICAL LITERATURE 46
LETTERS, QUESTIONS, COMMENT 49
ON THE LOOKOUT 52

THE THEOSOPHY COMPANY

OBJECTS OF THE THEOSOPHICAL MOVEMENT

I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

THEOSOPHY was established as a monthly publication in November, 1912, by Robert Crosbie. It is devoted to the Objects of the Theosophical Movement. The publisher is The Theosophy Company, of Los Angeles, California, U.S.A., an incorporated association legally empowered to receive donations and bequests in furtherance of these Objects, which are repeated in its charter. THEOSOPHY is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles therein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound should be accompanied by the necessary remittance. Price $10.00 per annum; single numbers of the current volume, $1.00 each; back numbers (if available), $1.00 each; back volumes, unbound, available; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors may make their gifts to THE THEOSOPHY COMPANY. Such contributions are tax exempt.

THE THEOSOPHY COMPANY
245 WEST 33RD ST., LOS ANGELES, CALIF. 90007, U.S.A.

AUM

I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul returned to me,
And answer'd: "I myself am Heav'n and Hell."
—*Sufi Verse*

THEOSOPHY

VOLUME 67 DECEMBER, 1978 NUMBER 2

CYCLE OF SELF-DISCOVERY

ON this eve of the hundredth anniversary of the appearance of *Isis Unveiled* it is appropriate to note that H.P.B. ended the first chapter with an exposition of the doctrine of Cycles. Her coming not only marked but made the beginning of a new cycle of human development, of which she wrote in various ways, sometimes at length. She later made a point of announcing that the end of the first five thousand years of the *Kali Yuga* (the Dark Age) would come in 1897, opening certain doors to wider psychological and moral experience for human beings, the character and quality of which she also wrote.

Her purpose in discussing cycles of life and history soon became evident. The ancients, she was intent upon showing, knew more about human capacities and possibilities than the scientists and scholars of the modern world. Their knowledge, she said, while obscurely reflected in all the classics of literature and in the fragmentary remains of ancient science, was once the foundation of high culture among lost and forgotten civilizations. Her purpose was, first, to draw attention to the actuality of that knowledge, and then to revive and give it fresh currency. The obstacles confronting this task were twofold. Who, in an age of almost total disbelief in divine potentialities underlying human capacities, could be persuaded even to consider what the ancients had said about the nature of man? Moreover, the language used by the ancients, even if in some cases known to modern scholars, was a language based on assumptions and concepts far beyond the pur-

view of either decaying nineteenth-century religion or a science which would admit nothing that had not been passed through the filters of the Newtonian and Darwinian systems. This wall of skeptical rejection had to be pierced before the ancients could be taken seriously.

The battering ram made available for this purpose by cyclic law was modern Spiritualism. H.P.B. used the phenomena of Spiritualism as a wedge to open the modern mind. In *Isis Unveiled* she marshalled the evidence and met objections. Her challenges to the educated of her time took many forms. In the second chapter she outlined for her readers the responsibility of impartial minds, carefully preserving latitude for future occult teachings which it was then not yet time to disclose:

> *That phenomena are actually witnessed, mysterious in their nature—generally and perhaps wrongly termed spiritual—it is now idle to deny.* Allowing a large discount for clever fraud, what remains is quite serious enough to demand the careful scrutiny of science. *"E pur se muove,"* the sentence spoken ages since, has passed into the category of household words. The courage of Galileo is not now required to fling it into the face of the Academy. Psychological phenomena are already on the offensive.
>
> The position assumed by modern scientists is that even though the occurrence of certain mysterious phenomena in the presence of the mediums to be a fact, there is no proof that they are not due to some abnormal nervous condition of those individuals. The possibility that they may be produced by returning human spirits need not be considered until the other question is decided. Little exception can be taken to this position.

The triviality of the great bulk of Spiritualist communications obtained through mediums, H.P.B. said, seemed justification for the indifference of scientific investigators. This she willingly granted, but facts could not therefore be ignored:

> Who can blame men trained to habits of exactitude, or even simply well-educated persons, for hastily concluding that when so much palpable fraud lies upon the surface, there could hardly be truth if they should go to the bottom? The huckstering about of pompous names attached to idiotic communications has given the scientific stomach such an indigestion that it cannot assimilate even the great truth which lies on the telegraphic plateaux of this ocean of psychological phenomena. They judge

> by its surface, covered with froth and scum. But they might with equal propriety deny that there is any clear water in the depths of the sea when an oily scum was floating upon the surface. Therefore, if on the one hand we cannot very well blame them for stepping back at the first sight of what seems really repulsive, we do, and have a right to censure them for their unwillingness to explore deeper. Neither pearls nor cut diamonds are to be found lying loose on the ground; and these persons act as unwisely as would a professional diver, who should reject an oyster on account of its filthy and slimy appearance, when by opening it he might find a precious pearl inside the shell. (*Isis Unveiled* I, 41.)

This was her challenge to the scientific minds and intellectuals of the nineteenth century. As both *Isis* and her later works show, she gave full credit to those few scientists who responded to the wonders and puzzles of Spiritualism in the manner she proposed, and made much use of their findings and reports. She called upon scientists to look at and admit evident psychic realities. But she also appealed to a witness that lies in the heart of every human being—to the inner awareness, so largely shut out or covered up by theology as well as by scientific claims, which is able to see beyond the testimony of the senses:

> Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence, an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says: "There is no God." But, on the other hand, our *Ego,* that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in Him. No dogmatic faith or exact science is able to uproot that intuitional feeling inherent in man, when he has once fully realized it in himself.

The ancients, *Isis* makes clear, not only knew and relied upon that intuitional feeling, having expressed it in symbols and occasionally in philosophical teaching, but they also understood the phenomena of what in modern times has been called Spiritualism, and gave names to its various manifestations. Yet there are difficulties here, too, since to understand the ancients one must be able to think as they thought. As H.P.B. explained:

> But all such definitions must be subjected to the careful an-

> alysis of philosophy. Too many of our thinkers do not consider that the numerous changes in language, the allegorical phraseology and evident secretiveness of old Mystic writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. The phrases of the mediæval alchemist they read literally; and even the veiled symbology of Plato is commonly misunderstood by the modern scholar. One day they may learn to know better, and so become aware that the method of extreme necessarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. (I, 37-38.)

In this first chapter of *Isis,* there is also instruction on the way in which human progress is made. This is an aspect of the law of cycles, governing all growth. The increased self-consciousness of the time had begun to make it possible for thinking individuals to learn how knowledge is gained, and to understand the effect of alternating cyclic intervals on this process. Accordingly, H.P.B. wrote:

> The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.
>
> Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.
>
> The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

What is "unconscious productiveness"? Evidences of it are all around. Flashes of intuition, flights of imagination, formulations which leap far beyond acceptable evidence, eventually followed by confirming explorations, seem the order of the day. This progress is toward the high plateau of understanding of ourselves, and in the present century seems in its initial stage.

The major thrusts of productiveness in the past of Western thought are not difficult to trace. The heliocentric theory was proposed by Copernicus in the sixteenth century, confirmed by Galileo and validated by Newton in the seventeenth century, and has worked a vast change in human thinking about man and nature in the centuries since. The resulting criticism and analysis in cosmological theory are by no means complete, and astronomers are now wondering what part is played by consciousness in the formation of things. The eighteenth century was witness to a heroic struggle to establish the Rights of Man, but left unexamined the moral mysteries of human nature. Political conflict, hiding rather than leading to any explanation of these mysteries, has by now very nearly proved its futility, although at incalculable cost in human suffering, and in the twentieth century a man of India, Mohandas K. Gandhi, redefined the issues of social justice and human good in the terms of moral regeneration. The eighteenth century also saw the dawn of industrial progress through mechanical invention, and in the nineteenth great empires were consolidated. Meanwhile Charles Darwin was gathering the evidence that would shatter the conventional beliefs of the Christian faith.

The great impact of the Copernican doctrine lay in the idea that the world is a *natural* place. No God, as Laplace remarked, is required. Darwin contended that man is a *natural* creature, and the champions of his thinking asserted that the Creation story was not even a plausible myth. In the progress of time criticism and analysis stripped Biblical revelation of its last vestiges of authority. Thoughtful men of science did their best to fill the vacuum left in human belief, but the claims of science, whether in the area of cosmogenesis—the origin of worlds—or biological evolution, mainly the Darwinian doctrine, had no immunity to criticism. Analysis, indeed, was the heart of the scientific method, and by the end of the first quarter of the twentieth century it had become evident that taking the position of evolutionism was itself in some measure an act of faith. The causes offered for the emergence of living species were not sufficient to explain the vast di-

versities of the natural world, and other difficulties had been brought to light. In 1929 a scholar, reviewing the situation, said:

> The simple fact is that anyone who today sets out to study the subject of evolutionism in any other than a superficial way must have become accustomed to fragmentary and even conflicting data, to differences of interpretation, to lack of precise definitions and classifications, and to complicated notions which defy reduction to terms altogether simple. We must remember that no principle of great importance in present-day science is simple. (George P. Conger, *New Views of Evolution.*)

Within ten years an eminent biologist, Edmund W. Sinnott, declared in *Science* (Jan. 15, 1937): "The results of physiological research have tended to emphasize the complexity rather than the simplicity of protoplasm and have entirely failed as yet to solve the elusive problem of what an organism really is." Then, in 1975, at the dawn of what may be regarded as another cycle of inspiration and productiveness, an essayist, Theodore Roszak, summed up the conclusions of a century of criticism of Darwinism by titling a book *Unfinished Animal.* In this book he pointed out that "in the years following publication of *The Origin of Species,* H.P.B. was the first person to aggressively argue the case for a transphysical element in evolution against the rising Darwinian consensus." Unlike some other writers, Roszak had consulted Madame Blavatsky's writings. He said:

> . . . buried in the sprawling bulk of her two major works (*Isis Unveiled,* 1877, and *The Secret Doctrine,* 1888) there lies, in rudimentary form, the first philosophy of psychic and spiritual evolution to appear in the modern West. Her effort, unlike that of the Christian fundamentalists, was not to reject Darwin's work, but to insist that it had, by its focus on the purely physical, wholly omitted the mental, creative, and visionary life of the human race; in short, it omitted *consciousness,* whose development followed a very different evolutionary path. Darwin simply did not go far enough; his was not a big enough theory to contain human nature in the round. As H.P.B. put it: "Darwin's starting point is placed in front of an open door. We are at liberty with him either to remain within, or cross the threshold, beyond which lies the limitless and the incomprehensible."

Criticism and analysis, broadly summarized in terms of its impact and consequences in Mr. Roszak's book, had indeed undermined the pretentious structures erected by materialism on the foundations of Darwinism and the Newtonian Machine, en-

abling this writer to declare a theme which also had its genesis for modern times in *Isis Unveiled*. In a chapter on Triangles, Sacred and Profane, he wrote:

> Magic governs the encounter of the person with nature. Its rituals round about the world are infinite in their variety, but all come down at last to the vision of nature as a live and personal presence. At the root of the magical sensibility is the conviction that mind permeates the universe, filling every natural object with a living, intentional being we may address by prayer, rite, or rhapsodic celebration. So magicians and those who share in their rituals speak to the divinity or the demon they perceive in the rock, the water, the wind, asking for care and instruction, attending at all times to the world about them with that personal rapport we have come to call "superstitious" or "idolatrous," While I am giving the phrase a more unorthodox turn than Martin Buber would have approved, his "I-Thou" relationship is the essential quality of the magical vision of nature.

The opening of thought to a fresh inspiration is accomplished in various ways. Reform in scientific philosophizing, often by scientists themselves, seems a characteristic means. Earlier in this decade, a leading theoretical physicist, Werner Heisenberg, revealed that he had little faith in any further progress in science through more subdividing of matter. We can probably, he suggested, split atoms and their parts forever while becoming no wiser. The key to the reality behind the atom, he told his colleagues, might better be sought in the study of "fundamental symmetries, which is a concept out of the philosophy of Plato." Michael Polanyi, a chemist turned philosopher, also directed attention to Platonic sources. In *The Tacit Dimension* (1966), writing of what Roszak later termed the "personal rapport" of humans with the external world, Polanyi suggested that the beginnings of all knowledge, all discovery, lie in intuitive recognitions based upon capacities hidden within. He wrote:

> Research can be successful only if the problem is good; it can be original only if the problem is original. But how can one see a problem, any problem, let alone a good and original problem? For to see a problem is to see something that is hidden. . . . All this is a commonplace; we take it for granted, without noticing the clash of self-contradiction entailed in it. Yet Plato has pointed out this contradiction in the *Meno*. He says that to search for the solution of a problem is an absurdity; for either you know what you are looking for, and then

there is no problem; or you do not know what you are looking for, and then you cannot expect to find anything.

The solution which Plato offered for this paradox was that all discovery is a remembering of past lives. This explanation has hardly ever been accepted, but neither has any other solution been offered for avoiding the contradiction. . . . the *Meno* shows conclusively that if all knowledge is explicit, i.e., capable of being clearly stated, then we cannot know a problem or look for its solution. And the *Meno* also shows, therefore, that if problems nevertheless exist, and discoveries can be made by solving them, we can know things, and important things, that we cannot tell.

Here, it seems clear, is the basis for *unconscious* productiveness. Knowing things partially, or with wrong or inadequate explanation, is the fundamental limitation of the human mind, most evidently the scientific mind, and this limitation is discovered only through experience under the magnifying glass of criticism and analysis. This makes way for a new inspiration.

In contrast, the work of a Teacher such as H.P.B. is *conscious* productiveness—a kind of work that may be expected to flower during the remaining years of this century. Polanyi used Plato to show the unconscious origins or beginnings of how we know everything that we know. H.P.B. illuminated Plato's explanation with a lifetime of teaching which can only be called Self-knowledge, showing how and why "our *Ego,* that which lives and thinks and feels independently of us in our mortal casket, does more than believe."

Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad, above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!

—MENCIUS

JOY AND SUFFERING MATURED

THE path of living the higher life is marked along the way by the mysteries we have solved. To live in the world of personalities and the senses brings suffering and joy. Both must be endured. To live the higher life, these experiences must be transformed into means to enlighten and lighten the path of fellow pilgrims. They will bring us in time to an intimate knowledge of the great heart of humanity whose life-blood is sacrifice.

In no other way will the lessons be assimilated by our inner natures; in no other way will our hardships clear the way before us. From the viewpoint of the immortal Self—from the inner stance founded on man's spiritual essence—true devotees value hardships for the light they shed on strengths and weaknesses and for the patience they instill for the faults of others.

For the worldly man, joy is life, both the meaning of life and the purpose of life. But joy is a friend to the disciple and to the teacher of mysteries not fathomable through suffering.

True ideas and high aspirations will keep us steady as we pass through the straits of joy and suffering. However, without a universal philosophy of life both are nearly impossible to sustain. Theosophy is in the world to spread those ideas which clear the mind, purge the heart, and make straight the path to wisdom and inner calm of life in spirit, even while engaged in the performance of worldly duties.

What is needed is a thorough and practical knowledge of the doctrines of Reincarnation and Karma. This realization cannot be achieved by study alone, by work alone, or by promulgation alone. The many encounters with suffering and joy are opportunities to use all three—study, work, and promulgation—and to extract soul-wisdom from book learning.

The true student ignores not one teacher and pays homage to another, for all have their lesson to teach. Rather the pupil seeks the value of each. Joy and suffering are teachers; they are

not to be avoided or sought after for their own sake. They teach us where eternal bliss may be found. Let us endeavor to stand on that spot within ourselves so that we may perform the real work of spreading the true ideas of Universal Brotherhood, Spiritual Unity, Sacrifice, Karma and Reincarnation—the basis and lessons of life's joys and sorrows.

THE MIDNIGHT BLOSSOM

Though much may be learned by observance of the superficial life and actions of a spiritual teacher, it is only in the deeper life of meditation and imagination that it can be truly realised; for the soul is a midnight blossom which opens its leaves in dream, and its perfect bloom is unfolded only where another sun shines in another heaven: there it feels what celestial dews descend on it, and what influences draw it up to its divine archetype: here in the shadow of earth root intercoils with root and the finer distinctions of the blossom are not perceived. If we knew also who they really are, who sometimes in silence, and sometimes with the eyes of the world at gaze, take upon them the mantle of teacher, an unutterable awe would prevail: for underneath a bodily presence not in any sense beautiful may burn the glory of some ancient divinity, some hero who has laid aside his sceptre in the enchanted land to rescue old-time comrades fallen into oblivion: or again, if we had the insight of the simple old peasant into the nature of this enduring love, out of the exquisite and poignant emotions kindled would arise the flame of a passionate love which would endure long æons of anguish that it might shield, though but for a little, the kingly hearts who may not shield themselves.

—GEORGE WILLIAM RUSSELL (A.E.)

WESTERN OCCULTISM

Despair and despondency come from not following what we know, but did not apply. If we make effort to apply what we know, with an end in view, failure to achieve does not disconcert us, because we still have the active knowledge and the end is still in view. It just means a continuation of effort. "It is only in the present that we can gain wisdom."

There is so much pettiness in the attitude toward small things, an attitude which accentuates the personality instead of subjugating it. The fight must begin there, for all these small irritations are based upon self-assertion.

The "Arjunas" postpone the engagement, awaiting some big thing to overcome, but they have not the stamina should they be so confronted. They fall or flee, blaming everyone but themselves —self-assertion to the last, and another failure is recorded where success might have been.

All down the ages men have been endeavoring to correct existing conditions, by simply re-arranging them. A re-arrangement of errors does not make for knowledge; the errors arise because of ignorance; knowledge must be sought as to the causes that produce existing conditions.

We should be glad to be able—and *be* able—to correct our erroneous views and applications; it is our strength; our personal weaknesses and troubles are but bubbles on the stream of time, which our "strength" will safely carry us through and over. This thought—which comes from inner knowledge—should make us stronger, better able, surer of victory.

I think that the way is to begin with the small things. Do not permit yourself to be annoyed by them. To help us, perhaps, there is a multitude of small annoyances to one great trouble. Adopting the right attitude in the small, the same is maintained in the great and much more easily.

Another help is to take everything that comes as a matter of course—as it really is Law. No use expending energy on what might have been, nor throwing the onus of conditions on any one else. When the condition is taken care of calmly and dispassionately, the causes that led up to it may be judicially considered

and stored away for future use. In this way power grows, is "stored." The other way fritters away energy and causes its dispersion in others.

Don't you think that much of our feeling of "strenuosity" comes from wanting what we want and not wanting what we don't want? Like and dislike. To be neither elated by success nor downcast by failure is the even way. One's personal experience is one facet through which experience may be gained; to be of real value, it has to be related to and made a part of all experiences.

Look on, to watch the play of forces. We cannot do that if we make ourselves the fighter. "Be not thou the warrior, let him battle for thee," bespeaks renunciation of self-interest in the result of one's actions.

All progress is made by a recognition of disabilities at first, after which follow steps for their removal; but these are minor things. With the right attitude we would not realize our own advance, while it would be perfectly patent to others—this, because we are aware of defects which probably look more important to us than they really are.

Defects—not being valuable—are not important. Their absence is. Therefore our thought should be in regard to those qualifications which replace them. If we were newly furnishing a house, we would not be thinking of the old furniture, but of the new, which was to take its place.

If you want nothing for yourself, but think only to do for others, what is needed *comes* under the law of the very force you make attraction for. Support comes from every direction.

Service for ourselves is a creation which ties us fast to wrong conditions. We may strive for better bodies, better positions, for possessions of all kinds, better qualities, better understanding *on one condition only*—that the motive be to make ourselves the better able to help and teach others.

He who follows the true Path is not drawn away from his fellow-men. His fellow-men are more to him than they ever were before. He sees more in them. He sees more clearly the difficulties under which they labor, and desires to help them in every way. So he is more of a living man. He gets as much out of this life and more, far more, than the man who lives for enjoyment, for happiness, whose ambition is for himself. But he lives not for himself. The whole aim of his life is that men shall know the Truth.

One may be very sure that anyone claiming Adeptship is not an Adept, and this in the very nature of things.

The question arises: how much is real, how much for effect, how much self-delusion: The imagination is the image-making power and may create a glorified image of oneself.

It must be known that there are pretenders to a knowledge of occult laws; for unfortunately no great amount of good can be given at any time, without opening the doors to an equal amount of evil. To use these powers rightly, a universal attitude must be held, and all actions based upon that universal nature. Everyone who moves along that universal line learns the operation of these laws.

We have to ask ourselves if *we* are ready to accept the responsibility which such a knowledge implies. Could we trust ourselves to have these laws imparted to us which are set in operation *just by thinking and feeling?*

One might find himself at a certain place where the very power in him would bring about brilliant results by which he would be dazzled. Then he might drift into an exercise of power simply because he possessed it, even with the idea that he would never use it except for good. But so long as there is a selfish thought or a selfish feeling, so long as a feeling of revenge, or only of irritation, can be engendered in him, he will be in danger—because the same power that works good will work injury with equal strength.

The minor laws by which phenomena are produced on this plane are a small part of occult study in its universal aspect.

We would open the door to *all* powers by a daily and hourly and momentary living in accordance with the nature of the Self—seeing that every other being is but an aspect of the Self, and acting so that every other being will be helped on its way. For we cannot go it alone. Every other stands as a vicarious atonement for us—an object lesson—and if we have reached a point higher than that which is ordinarily reached by men, then all the more are we constrained to duty by them.

There is no pretense of personal virtue or knowledge in handing on for the benefit of others what one perceives to be good for them. A claim, even a thought of personal virtue, is detrimental—because it is *personal*. The Egoic perceptions on this plane are limited by this very thing.

—Robert Crosbie

THEOSOPHICAL LITERATURE

ALL that the Messengers of the last century could leave behind them was the books, their writings, instinct with the life of the Theosophical Movement, its inspiration and its guide, yet capable of being forgotten by men, and dying out of the world.

The life of the Theosophical literature must be a shared existence. The written truth, unless it be also the known truth, is but an abstraction, a pale shadow of the knowledge it represents. That is why the mission of H.P.B. and Judge was twofold: To record the philosophy *and* to found a Movement. Neither one can live without the other. Without the Movement, the literature must remain a barren pile of old books and yellowed periodicals—nothing more. Without the literature, the Movement can be only another association of men, stumbling along the highway of life, full of good will, yet entirely lacking in the certitude that leads to wise action.

As the Movement grows in apparent strength and numbers, as centers of promulgation multiply, it is needful to realize that no outward achievement is as important as the inward strength of knowledge of the Teachings themselves, for this knowledge is the very Water of Life which humanity seeks. A handful of *students* are worth hundreds of "goers to meetings." The Movement is a living force where there are students of the books. The Movement has grown to its present proportion because, in 1909, a handful determined to know the philosophy and to hand it on to others. This is not possible without study. Even practice is not possible without study, for without study we do not know what nor how to practice.

Theosophy is a power in the world not because it has thousands in attendance at Theosophical meetings; not because it has halls and places of meeting and reference libraries and publishing organizations and periodicals, the world around. Theosophy is a power because of the men and women who study it and speak of

NOTE.—This article first appeared in THEOSOPHY, October, 1943.

it to others and reflect its wisdom in their lives. Everything else is a tool, an instrument, a means.

It has been said of modern man that he lives in the shadow of cathedrals, but he has not built them. Institutions, good or bad, are only institutions. Their life is entirely vicarious. Like bodies, they mark the genius of the men who formed them, but they cannot perpetrate that genius nor call it into being. Our vaunted modern civilization is just such a shell. It is not being created anew in the hearts of men. It is not being born anew with each generation. We witness, not merely a world war of the nations, but the end of an age.

H.P. Blavatsky wrote of the vast changes that were to come about during this century, but her vision was so far reaching, even the details and mere incidents of what she saw so large in conception, that it is difficult to relate the pattern of Theosophical prophecy with the catastrophic scene of the present. Yet the connections are all there, if we look for the principles of things, for the moral and intellectual transitions which are causal, and indicative of the surging cycles of the period.

There are movements upward, toward tomorrow, and sliding pathways of racial and national decline, but these tendencies are doubtless more concealed than revealed by the drama of military and political history. The true life of peoples, as of individuals, is written on the hidden scroll of purpose, and nations have each their karmic agents, unknown to all but the Adepts, on whom rests the terrible responsibility of embodying in themselves and their decisions the balance of the Great Law.

Many years must pass before all is clear to even the most profound student of periodicity and cyclic evolution. Meanwhile, one thing stands out above all. Theosophists, in their character of custodians of the world's portion of the Wisdom Religion, have their own peculiar work to do. A new age is being born while an old one is dying. Shall the hope of the new be washed away in the rough and deadly current of destruction that carries off the wickedness of centuries, nay, milleniums? With the cracking of social structures and the waning of men's hope for "security" and for the placid prosperity of the past has come the soul-deadening drug of irresponsibility. Away with the past, it is an evil thing, men are saying. What have we to learn from our fathers, who made this world and its works? It is a bitter word they are saying, and not without its truth, but it is not all true. In the passions of the hour,

men act as if there were no good to be learned anywhere, no dreams to be transmitted, but all to be begun anew.

Men ripe in the wisdom of the world are saying that we must not forget the past, that in other days men were wise beyond their time, and that we can learn from them. Some speak with reverence of the Founders of our Country, and well they may. Others tell of the great Churchmen and scholastics of the Middle Ages, pointing to the unified world-view of Thomas Aquinas, of the Universities of his time. There is a looking back, but nowhere are men looking beyond the plans and thoughts that have long since been tried and found wanting. Such guides will found only sects or coteries, and attract a few followers, some learned, some ignorant and fanatical, depending upon the leaders.

What is wanted is the inspiration of the Truth. The religion of the ancients is the religion of the future, and for that great religious philosophy to be born in the world of tomorrow, there must be consecrated student-teachers who will be known to each other as "companions," and to the world, perhaps not at all. But their works will be known and felt, and for this end was the Theosophical Movement established in the world.

During all this moral turbulence, only Theosophy can stand firm. It is the rational explanation of things. How it explains is shown by the books. The books were written to prove that Theosophy can and does explain. The Theosophical Movement and its literature are the moral anchor of civilization. Study of Theosophy gives knowledge, and knowledge we must have. The time is coming when men will demand knowledge, or go mad. Many of them are already mad. Theosophists can be saviors of men in a very real sense. If they are prepared by study and work, they will know what to say to their fellows and when to say it. If they have been working through the years with their fellow students, studying the *Ocean,* digging in *The Secret Doctrine,* in the *Key,* brooding on the *Gita* and searching the *Voice* for meanings beyond the veil, they will find this work not in vain. Others have found it so.

Such study is the tap root of the Theosophical Movement. Without it the Movement has no sustenance. Without study the work must become superficial, its light be not the gold of deep reflection, but the glitter of borrowed platitude. The books are the wealth of Ind for the lover of humanity. All that he needs to know lies hidden between their covers, if he will but find and apply.

letters • questions • comment

How can animals be said to be under the law of Karma? Being without egoic consciousness, they set no individual causes in motion, yet they seem to suffer individual effects. Some animals are victims of ruthless and cruel human action, while others are not. Where is the justice in this?

We can find little help with a question of this sort unless we take seriously H.P.B.'s counsel and make the *fundamental unity of all existence* the foundation of our thinking. Called for, in this case, is recognition that all forms of life are directly or indirectly traceable to beings of mind, and therefore to man. There is a sense in which the whole of the environment is a human product. We have little difficulty in accepting this idea when applied to the human body. And Krishna, speaking as the archetypal creative being of mind, declares: "Taking control of my own nature I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence."

In *The Secret Doctrine,* H.P.B. shows that this source of all forms of life in man is reflected in physiological processes, observing that the human embryo *"contains in itself the totality of the kingdoms of nature."* (II, 259.) The human form, she later explains, is not a product of the lower kingdoms, but contains them all. During the early stages of evolution on this globe, H.P.B. says, man " 'created' for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and Fourth Rounds." (II, 290.) This is repeated during a discussion of the errors of Darwin's theory, in the statement that "all forms which now people the earth, are so many variations of *basic types*, originally thrown off by the MAN of the Third and Fourth Round" (II, 683), to which she adds that, in the terrestrial period of the Fourth Round, "The mammalian fauna are alone to be regarded as traceable to prototypes shed by Man," while "amphibia, birds, reptiles, fishes, etc.," are the result of Third Round astral fossil forms. (II, 684.)

If we regard the kingdoms of nature in this light, then we may

think of all the creatures of the world as extensions of the human embodiment, a part of the planetary vehicle of the hierarchy of man, just as our individual bodies are constellations of life which we use in order to undergo the experience of incarnation on earth. Man, in brief, is responsible not only for the sufferings which may be observed in the kingdoms, but also for the evolutionary progress which takes place on these levels.

From this point of view, the pain suffered by animals, whether through human abuse or from some other cause, may be likened to the pain we feel in our bodies when they are harmed or misused. In both cases man is responsible, and only his sense of separateness from the animals allows him to imagine that he will not be held accountable for what they are made to experience.

There is another aspect of this question. While there can be no excuse for the cruelties and even the indignities so commonly associated with the killing of animals by men, death need not be regarded as an ultimate disaster. Death, as Krishna points out, is the lot of all mortals, and for humans, H.P.B. remarks in the *Key,* it "comes to our spiritual selves ever as a deliverer and friend." (p. 161.) If the fact of reincarnation were more widely accepted and understood, fear of death as a terrible fate would be replaced by recognition that it is the first doorway to rebirth in another life, holding perhaps greater opportunities. The same may be true of animals, despite the fact that there is in the animal no conscious moral principle. H.P.B. speaks of this in *The Secret Doctrine* (II, 196fn.):

> In calling the animal "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul, i.e.,* that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are *latent.*

A helpful amplification of this statement was given by Mr. Judge in a *Path* article (reprinted in *Theosophy* 39, 159):

> Those principles being latent in the animal, and the door to the human kingdom being closed, they may rise to a higher species but not to the man stage. Of course also it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever

that be, whenever it has passed beyond the necessity for further experience as "dog."

A brief article in the *Theosophist* (June 1884) addressed to this general question is also of interest. The writer points out that "Karma is a moral law, and where no moral responsibility exists, there can be no application of the law of Karma; but the law of cause and effect applies to all departments of nature." This illustration is given:

> A dog that has to exercise its own sagacity to find food, will sooner develop psychical powers in that direction than one that does nothing but eat and sleep, and the individual or differentiated monad of the former will sooner reach the condition necessary to enter the human kingdom. The rudiments of hope. patience, faith, fidelity, confidence, etc., are found in the animal kingdom. But putting them into exercise, they will become stronger, and as no effort in nature is ever lost, they will find their uses. If we understand the laws of the universe, we shall have no occasion to find fault with them, and become convinced of the uselessness to attempt to improve or correct Supreme Wisdom. . . .

This suggestion might be regarded as explanatory of the statement in *The Secret Doctrine* (I, 178): "The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to a point."

Finally, the obligations of human beings to the intelligence in the lower kingdoms—an aspect of the *unity* spoken of at the beginning—will be completely met in future cycles:

> The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the Vegetable world. (*S.D.* I, 267.)

on the lookout

"The Order of Nature"

While Vine Deloria's book, *God Is Red* (Grosset & Dunlap, 1973), has a misleading title—there is little in this volume to suggest that the American Indians believed in an anthropomorphic God—its content, mainly a criticism of Christianity, will be found especially interesting by students of Theosophy. In one chapter, this scholar of both American and Indian ancestry notes the dependence of Christianity on particular historical events, in contrast to the Indian view of a vast succession of cycles. He quotes the famous speech of Chief Seattle, given at the time of the signing of the Medicine Creek Treaty in Washington Territory in 1854—an agreement which took away the Duwamish Indians' lands and placed the tribe on reservations:

> It matters little where we pass the remnant of our days. They will not be many. A few more moons; a few more winters —and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours. But why should I mourn at the untimely fate of my people? Tribe follows tribe, nation follows nation, like the waves of the sea. It is the order of nature and regret is useless. Your time of decay may be distant, but it will surely come, for even the White Man whose God walked and talked with him as friend with friend, cannot be exempted from the common destiny.

Narrowing of History

The stress placed by Christians on the Garden of Eden story as "historical fact," with confinement of early historical reality to events in the life of a small tribe of Jews, condemned Western man to a partisan and parochial outlook, almost wholly indifferent to the achievements of ancient races and grossly ignorant of the attainments and thought of the much more numerous non-Christian peoples of the world. Mr. Deloria says:

> Western history as we now have it has failed to shake off its original Christian presuppositions. It has, in fact, extended its theory of uniformity to include Old Testament events so that the history of mankind appears as a rather tedious story of the rise and fall of nation after nation, and the sequence in which world history has been written shows amazing parallels to the expansion of the Christian religion. China with its history going back far beyond the days of Abraham thus does not appear as a significant factor in world history until it begins to have relations with the West. India with even more ancient records appears on the world scene only when the British decide to colonize it, despite its brief role as a conquest goal of Alexander the Great.

Conceit of Modern Man

> We are faced today with a concept of world history that lacks even the most basic appreciation of the experiences of mankind as a whole. Unless other cultures and nations have some important relationship with the nations of Western Europe, they have little or no status in the interpretation of world history. Indeed, world history as presently conceived in the Christian nations is the story of Western man's conquest of the rest of the world and his subsequent rise to technological sophistication.

Seeking appreciation and respect for the underlying philosophical tone of the religious beliefs of the American Indians, Mr. Deloria broadens his discussion to include the high achievements of ancient civilizations:

> Ancient history is taken much too casually today. . . . We have an apparent computer of great sophistication at Stonehenge in England, and yet traditional conceptions of life during the times when the massive structure was built continue to reflect the Western/Christian idea that nothing of major importance occurred until the advent of Western culture and its religion.

Size of the Great Pyramid

The popular assumption that the Pyramids were built by slave labor and the scholarly idea that Egyptian peasants were hired by the government to erect them are both rejected by this writer, on the ground that in those ancient days there were few slaves and hardly sufficient manpower for any such stupendous project. Mr. Deloria leaves us to conclude that we simply don't know how the pyramids got built:

> The Great Pyramid of Cheops, for example, is incredible. Its base covers "13 acres or 7 midtown blocks of the city of New York. From this broad area, leveled to within a fraction of an inch, more than two-and-a-half-million blocks of limestone and granite—weighing from 2 to 70 tons apiece—rise in 201 stepped tiers to the height of a modern forty-story building." A construction project the size of this pyramid would have been a task of no mean proportions. Suppose that the workers had placed a minimum of 20 blocks of stone a day in the structure—a feat that would have been virtually impossible, yet, still conceivable. They would have assembled the 2.5 million stone blocks in about 125,000 days—working steadily—or 342 years.

Beyond Our Power To Duplicate

> In this projection we have still not accounted for cutting the blocks, carrying them down the Nile, and bringing them to the assembly place. And we have projected a straight working project, not a summertime government make-work project as Fairservis and other scholars have assumed. If the Pilgrims had begun building a pyramid the size of the pyramid of Cheops to celebrate their safe landing in America, they would have finished the project in 1962—perhaps just in time to receive a government grant to celebrate. Is the traditional interpretation of history really an exercise in credibility? . . .
>
> The world is, as we have noted, literally strewn with ruins of overwhelming proportions, structures that we cannot duplicate today if we wished to do so, yet the Western interpretation of world history is always skirting a straight-forward effort to incorporate theories about the origin of these ruins and structures.

Despite its title, Mr. Deloria's book contrasting American Indian beliefs and culture with Western attitudes and religious conceits should prove enlightening to the general reader.

"The Electric Church"

The growing tide of belief in Fundamentalist Christianity has risen to a point which obliges attention from the *Wall Street Journal* (May 19, 1978). "Born-again" Christians are said to be the supporters of a kind of religion that has become Big Business, according to the *Journal* writer. He describes a southern "Old-Time Gospel Hour" program broadcast every Sunday over 327 radio stations, bringing mail response which requires sixty women to sort the eighteen sacks of mail arriving on Monday. This church

in Lynchburg, Va., is reported to receive weekly a total of ten thousand envelopes, more than half of which contain money. There are checks for as much as $500, while the average contribution is $23. The reporter comments:

> As these scenes suggest, religious broadcasting is big business. The Electric Church, as it is sometimes called, is a booming industry, generating thousands of jobs and an annual cash flow of hundreds of millions of dollars. By one estimate, religious radio stations in the U.S. number 1,200 and increase at the rate of one a week; the TV-station count is 25 and increasing by one a month.

"Superstars" of Radio Religion

A Lutheran minister, Martin Marty, also a teacher at the University of Chicago, who does not admire the Electric Church, regards it as "a new force in religion and society." Another critic expressed the view that the large sums of money collected in this way are depriving the "liberal churches" of support. The popular demand, he explains, is for "simple answers" such as the Electric Church provides, while the liberal church warns that "the path isn't clear or easy." The report continues:

> One important result, according to Prof. Marty, is that the big broadcast ministries are financially, "in effect, becoming a new church." Noting, for instance, that the national headquarters of most major established denominations each receive $20 million to $30 million a year from local congregations, he adds, "Any self-respecting evangelist can do better than that on TV."
>
> Certainly some of them do. Although there are hundreds of local, regional and national broadcast preachers, the field is dominated by eight superstars who raise more than a quarter of a billion dollars a year for their diverse religious enterprises.

"Pass the Loot Club"

The annual income from gifts received by these eight most successful radio preachers in one case reaches as high as $75 million, while no one of them brings in less than $10 million a year. It is not kept secret that many of these broadcast ministries take in "far more money than necessary to stay on the air." This surplus—the equivalent, the *Wall Street Journal* writer notes, of the profit earned by a business—is "typically used as investment capital." Interestingly, a North Carolina radio station features a weekly parody of the methods of the radio preachers, portraying

"an avaricious evangelist named Brother Bill Taker as host of the 'Pass the Loot Club'." Why do the people keep on sending in their money? The explanation is simple enough. As the *Journal* writer puts it: "Each of these high-powered preachers projects a skillful blend of worldly and everlasting well-being."

It would be difficult to imagine a further degradation of anxious, gullible people in the name of religion. One may suspect that what the University of Chicago professor called "a new force" would be better identified as the impact of moral and religious disintegration.

Man's Hidden Qualities Ignored

Humanistic Psychology: A Sourcebook (Prometheus Books, 1978), edited by David Welch and George Tate, presents an anthology of the writings of the leaders in this field, including its most eminent founders such as A. H. Maslow and Carl Rogers. Viktor Frankl is also a contributor. The editors have found a place in this volume for an essay by E. F. Schumacher, which adds breadth to its contents. One of Maslow's papers describes the intent of humanistic psychology, giving his reasons for developing a psychology of health and self-actualization. He wrote in this paper (taken from the *Harvard Educational Review*):

> Third Force psychology, as some are calling it, is in large part a reaction to the gross inadequacies of behavioristic and Freudian psychologies in their treatment of the higher nature of man. Classical academic psychology has no systematic place for higher-order elements of the personality such as altruism and dignity, or the search for truth and beauty. You simply do not ask questions about ultimate human values if you are working in an animal lab.

Only the Pathology of Love

Only the lower drives are taken into consideration in the psychologies named. Maslow comments:

> It is as if we cannot take at face value any of the decencies that we value in ourselves, certainly what I value in myself, what I try to be. It is perfectly true that we do have anger and hate, and yet there are other impulses that we are beginning to learn about which might be called the higher needs of man: "needs" for the intrinsic and ultimate values of goodness and truth and beauty and perfection and justice and order. They are there, they exist, and any attempt to explain them *away*

> seems to me very foolish. I once searched through the Freudian literature on the feeling of love, of wanting love, but especially of giving love. Freud has been called the philosopher of love, yet the Freudian literature contains nothing but the pathology of love, and also a kind of derogatory explaining-away of the finding that people do love each other, as if it could be only an illusion. Something similar is true of the mystical or oceanic experiences: Freud analyzes them *away*.

Inclusive Identity

Later in this paper Maslow says:

> The trouble is that the human species is the only species which finds it hard to be a species. . . . I've talked about uncovering or discovering your idosyncrasy, the way in which you are different from everybody else in the whole world. Then on the other hand I've spoken about discovering your specieshood, your humanness. As Carl Rogers has phrased it: "How does it happen that the deeper we go into ourselves as particular and unique, seeking for our own individual identity, the more we find the whole human species?" Doesn't that remind you of Ralph Waldo Emerson and the New England Transcendentalists? Discovering your specieshood, at a deep enough level, merges with discovering your selfhood.

Humanistic Psychology is of value for the reader interested in finding out the direction of present-day psychology. It is a large book with many contributors, including the frothy sort of popular psychology along with pioneers such as Maslow and Rogers.

The Power of Mr. Judge's Writings

Echoes of the Orient is the title of a volume of William Q. Judge's contributions to the *Path* and other Theosophical journals, compiled by Dara Eklund and published in 1975 by Point Loma Publications. The title seems unfortunate, being almost the same as Mr. Judge's small book, *Echoes from the Orient,* which first appeared in a series of instalments in Kate Field's *Washington* in 1890. However, the book should nonetheless prove of value in making evident the power of Theosophical ideas as found in Mr. Judge's assembled work. This has already been noticed by readers of the Judge pamphlet series issued by Theosophy Company, and *Echoes of the Orient* may bring a similar experience to another segment of the Theosophical audience.

Judge Was a "Founder"

Included as an introduction is the account of Mr. Judge's life

and work compiled by Sven Eek and Boris de Zirkoff, and early in this chapter the writers present three pages of discussion and quotation from sources in Theosophical history to show that beyond doubt Mr. Judge, with H.P.B. and H.S. Olcott, was a Founder of the Theosophical Society. H.P.B. affirms this again and again, writing to Judge in 1886 that "you are one of the original Founders," and Olcott spoke of him as a "Co-Founder" at the time of H.P.B.'s death. After completing the array of testimony that Judge was indeed one of the Founders of the Theosophical Society, and was so recognized by his associates, the writers say: "Against this background of historical data any uncertainty concerning the status of Mr. Judge in the framework of the original Theosophical Society is entirely removed." Publication of this book comes at a time when the role of Mr. Judge and the importance of his work and contribution are increasingly recognized. No better evidence of his greatness could be offered than such compilations of his writings, which open the way into Theosophical teachings with persuasive invitation, combining simplicity with depth.

Another "Authority" on the Occult

The Ancient Wisdom by Geoffrey Ashe, published in 1977 in England by Macmillan, is a puzzling and often irritating book, at least for the Theosophical reader and student of H.P.B. The writer seems himself convinced of the reality of occult knowledge, giving in his first chapter various familiar ideas concerning its origin and presence in the world. He speaks of modern occultism as deriving from Madame Blavatsky, but seems more comfortable in relying on Carl Jung for many of the ideas presented. While he does not embrace the claims of Erich von Däniken, he spices the introduction of the idea of Masters with a reference to von Däniken, saying: "The sky-people, the astronauts, are HPB's Masters of Ancient Wisdom in sci-fi disguise, setting civilization in motion and keeping an eye on it through its later declines and recoveries." This seems a grossly inappropriate juxtaposition, lending far too much dignity to von Däniken's frivolous and pretentious *Chariots of the Gods*.

Quotations and Deprecation

Mr. Ashe quotes several times from *The Secret Doctrine,* and it is to be hoped that these samples of H.P.B.'s prose will be suffi-

cient to draw the reader to study her further, without paying too much attention to this writer's presumptuous deprecations. He calls H.P.B.'s major work "a huge, shapeless, amateurish book," and asserts that "A good deal of it is plagiarized," going on to tell us authoritatively when she is right and when she is wrong. He sits in judgment while using her themes and material in a popular book on matters that would still be unknown were it not for her work. Yet it cannot be said that this author "attacks" H.P.B. And his work is a little more than journalistic exploitation of a suddenly popular theme. The book at least declares the reality of the ancient knowledge of occultism and speaks of Madame Blavatsky as its teacher in modern times. Yet those who as serious students hold H.P.B. in great respect are bound to regard this writer's light-hearted comment on her work as impertinent and objectionable—he speaks of "how much better H.P.B. might have done than she actually did"—and there would be little point in noticing the book's appearance, save for the fact that it represents a measurable change in attitude toward Theosophy and H.P.B. A few years ago, the popular books which referred to her almost always contained slurring remarks which capitalized on the repetition of old lies. In the present, popular writers find it advantageous to take her more seriously, while thill "using" her for their own purposes.

Psychological Confusions

The complexity of the human psyche is the theme of three articles by William Q. Judge—"The Sheaths of the Soul," "Mesmerism," and "Mesmerism and the Higher Self." Understanding the capacities and susceptibilities of these inner vehicles is a part of self-knowledge. Elsewhere (in *Letters That Have Helped Me,* pp. 39 and 87) Judge speaks of these aspects of man's nature as "the lower self, great in its way, and which must first be known," and he likens its study to "looking into a glove"—"The material envelope throws up before the eye of the Soul waving fumes and clouds of illusion." There is a human tendency to confuse the qualities and activities of the psychic nature with the true self, and even one so well instructed as A. P. Sinnett made this mistake, as Mr. Judge shows in "Mesmerism and the Higher Self." (See Judge Pamphlet No. 16.) Maintaining a clear distinction between the spiritual ego and its various "bodies" or sheaths is essential, he says, in self-understanding, and he points out that the vagueness

we find in such teachings results from our lack of a language for considering spiritual reality.

"Illusion" of Unity

Modern psychological studies which proceed in total neglect of the possibility of a unified reincarnating ego lead to conclusions which amount to a denial of any basis for self-knowledge. An example of this is found in a recent review (in *Science,* May 12) of a work on experimental psychology by Ernest L. Hilgard, titled *Divided Consciousness.* Covered in this volume are some of the states or conditions dealt with by Mr. Judge in the articles named. The reviewer says:

> Among the topics included are possession states, multiple personality, hypnotic age regression, amnesia and repression, dreams, hallucinations, imagination, automatic writing, the hypnotic experience, and even spiritualism and the ouija board.
>
> The theme unifying this sprawl of topics is the doctrine of dissociationism, the view that the "unity of consciousness is illusory" and that every individual is made up of and controlled by a multiplicity of subsystems which may be more or less dissociated, that is, separated by an amnesic barrier. This is by no means a novel idea. It was expressed, for example, by Carl Gustav Jung in his Tavistock Lectures, delivered in 1935: "The so-called unity of consciousness is a delusion. . . . We like to think we are one but we are not."

Separate "Sets of Impressions"

Mr. Judge's comment (in "Mesmerism") on the field of experience which so puzzles modern psychologists illustrates the importance of knowledge of man's sevenfold nature:

> We have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. . . .
>
> They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to

itself, as well as centres in the ethereal bory to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. . . .

The Flight to Spirit

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God—the Father—within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try.

Of incidental interest is a concluding passage in the *Science* review:

From the vantage point of experimental psychology, the question may well be raised whether Hilgard has managed to domesticate the subject he undertook to explore experimentally. . . . Despite "the centrality of hypnotically based data" it is not demonstrated experimentally that hypnosis is essential for the production of the effects. This is a particular deficiency, for T.X. Barber and his group have been demonstrating experimentally that the whole gamut of hypnotic phenomena may be produced without hypnosis.

Conclusion from ESP

After some fifty pages of discussion of theories attempting to explain extra-sensory perception, K. Ramakrishna Rao, writing in the December 1977 issue of the *Journal of Parapsychology,* gives a brief summary which seems accurate enough. He says (in his article, "On the Nature of Psi"):

Every subject is a microcosm, potentially capable of reflecting the whole cosmos. This potential is not realized because we are habitually and constitutionally given to respond to and interact with our environment rather than probe within to discover hidden knowledge. Psi events do seem to indicate, however, that it is not an irreversible process and that on occasion knowledge can be had by tapping our inner resources. Thus, we are led to postulate an omniscience inherent in our very being.

While this writer's survey of the various theories now current may prove of little interest to the student of Theosophy, the attention given to the writings of the Oxford professor, H. H. Price, is welcome, since this investigator is not averse to a philosophical interpretation of telepathic and clairvoyant phenomena based on the Leibnizian doctrine of the monads. Meanwhile, the number of modern inquirers into these mysteries cited by Prof. Rao is evidence of the rapidly growing interest in the non-physical aspect of man's nature.

Constructive Response

That the present is a time of transition is now becoming obvious to thoughtful individuals, and in the *Technology Review* of several months ago the vice-president of Gulf Oil, Ben C. Ball, put in a few words the awareness of impending changes:

> Our "energy problem" does not have a solution in the sense that we can win a war or put a man on the moon; rather, ours is a brand-new, long-term situation in which we must learn to live. And it raises a whole new set of issues with which we are largely unfamiliar and a set of social conditions with which we are poorly equipped to deal.

Many people, no doubt, will regard such anticipations as a prediction of coming deprivation and enforced denial of the good things of life, but E. F. Schumacher, a little before he died, spoke of another attitude he found emerging:

> Traveling across the United States quite recently, I met many people with a splendid spirit of self-reliance. Many of them had a better time than they ever had in their lives because they were discovering a *new freedom*—the less you need, the freer you become. The idea of possible scarcity did not give them nightmares; on the contrary, it stimulated and exhilarated them. "Let's discover whether we really need all that."

The Ways of Kali Yuga

This is encouraging, recalling an observation by Mr. Judge in his *Notes on the Gita* (Chapter Three), where he speaks of the lack of understanding in the West of the law of Sacrifice. "To say all I think about sacrifice," he said, "would only expose me to a charge of madness, superstition, or ignorance." In the Kali Yuga, he points out, the meaning of sacrifice virtually disappears from men's minds, it being replaced by "the temple of the lower self, the shrine of the personal idea." Aggressive individualism, he

says, is most evident in America, where it is "totally unrestrained and forming in fact the basis of independence." The beginning of a change, Mr. Judge suggests, will come, not in the renewal of ritual, but with "sacrifice to be performed by each man in his own nature upon the altar of his own heart." Those who are now asking "whether we really need all that" may be responding to an inner admonition, and the qualities Mr. Schumacher observed hight be thought to bear on Mr. Judge's further comment that "the very force and rapidity of the age we live in give us the power to do more in fewer incarnations."

"What Is the System?"

Yet the other side of the picture—the dominant characteristics of the dark age—are much more in evidence and now have the close attention of observers concerned with cultural and moral welfare. For example, Benjamin DeMott, who writes regularly for the *Atlantic,* in the September issue turns from review of a book on class attitudes in America to a motion picture and a rock singer's songs, which seem to penetrate more deeply into mass feelings in the present. Describing the performance of Harvey Keitel, an actor in *Blue Collar,* he says:

> In one sequence we watch his face as he stares unbelievingly at his daughter, having discovered that she has mutilated her mouth with homemade wire braces. The child, supercharged with dreams of drum majorette stardom, has been rejected because of buck teeth by her school marching corps. (No money in the budget for an orthodontist.) Feelings come in a rush—helplessness, pity, confusion, anger, awe. But in the corner of the actor's eyes, or in the frown, you also sense determination —a refusal not to attempt to understand.— *The System is responsible, but still . . . my daughter did this to herself. So what is the System? Is the System us/*

"Who's Guilty?"

This pain caused by longings which cannot be satisfied stirs a wondering about why things should work out this way, which seems at least the germ of a real awakening, but with still a long way to go for restoration of the idea of sacrifice. But how could any change so deeply real come all at once?

Mr. DeMott's account of the feelings of another and growing segment of the population is based on the appeal of the rock singer, Bruce Springsteen, whose "songs evoke the imaginative life of

the people in question"—here called "greasers." The *Atlantic* critic writes:

> What I seem to hear is a variety of reminders about how it goes for the kids who disappear into "shop" at grade nine and thereafter aren't in the picture. Like the rest of us, greasers are teased and raddled by false promises, crazy aspirations, and media hype. Unlike the rest of us, they're never awarded a minute's playing time in the great American upward-mobility match. And Springsteen seems to sing from the dead center of their sense both of possibility and of possibility frustrated. The longings (gonna win, gonna be Somebody) are, God knows, commercially contrived—but they're undeniably vibrant. As is the singer. His voice is full of cocky, choked, brazen-it-out fury—the anger of the unfashionable and unremediated and unknown, leaderless, lobbyless people on whom, as they cruise and booze, it's just now dawning, in the songs at least, that they've been sold out. Who's guilty? Who sold them? Teachers, testers, "guidance counselors," principals, you and I, Everybody Nice. How exactly did it happen? Why, they were suckered—suckered by shop, by voc. ed., by legends of The Stars, legends of good ol' boys, by Speed stores and Dallas Cowgirls and stock car racing flicks and ten thousand country and western "hits" . . . in a word, they were had by The System. And boy and girl, they're going absolutely nowhere.

A Time of New Beginnings

Hence Mr. Judge's comment that talk of sacrifice would bring only "sneers and disbeliefs," and his sadness that an apparently high civilization should on such subjects "be so dense and dark." The only remedy, he points out, is for those who know better, however few, to accept the tasks of Arjuna in our time. Krishna enjoined his disciple to set an example of responsibility, lest others, ignorant of the universe and slow to change, should "relapse from duty." Even during the worst of ages, Mr. Judge adds, there are those higher beings—sometimes named "gods"—who feel the force of such good actions and begin to return again to help mankind to establish a better age. Krishna, Mr. Judge points out, "implores Arjuna to be the very first to set the good example." The world is not now without some "good examples," however modestly masked by unpretentious ideas.

THEOSOPHICAL LITERATURE

ISIS UNVEILED: A Master-Key to the Mysteries of Ancient and Modern Science and Theology *By* H. P. BLAVATSKY

Vol. I—*SCIENCE*, xlv + 628 pages. Vol. II—*THEOLOGY*, iv + 640 pp.

This exhaustive study of religion and science was Mme. Blavatsky's first presentation of Theosophy to the modern world. It is reproduced in photographic facsimile of the original edition (1877), two volumes bound in one (cloth), complete with general index and supplementary topical index. $12.50

THE SECRET DOCTRINE: The Synthesis of Science, Religion, and Philosophy *By* H. P. BLAVATSKY

Vol. I—*COSMOGENESIS*, xlvii + 676 pages. Vol. II—*ANTHROPOGENESIS*, xiv + 798 pages.

A systematic development of Theosophical teachings on Cosmogenesis, Anthropogenesis, Symbolism, Comparative Religion, with extensive comparisons of ancient wisdom with scientific conceptions. Facsimile of original (1888) edition, two volumes bound in one (cloth) complete with index (xxx pp.) $14.00

THE KEY TO THEOSOPHY: An Exposition, in Question and Answer, of the Ethics, Science, and Philosophy of Theosophy *By* H. P. BLAVATSKY

Facsimile of original edition (1889), xii + 307 pages (cloth) . . $6.00

THE OCEAN OF THEOSOPHY *By* WILLIAM Q. JUDGE

A comprehensive text on the Theosophical philosophy by a co-founder of the Theosophical Movement—widely used as a text in study classes. Reprint of original edition (1893), vii + 153 pages (cloth) . . $5.00

THE BHAGAVAD-GITA rendered into English by William Q. Judge

An ancient dialogue of philosophical religion from the Hindu epic, the Mahabharata. Bound in fabricoid, pocket-size, xviii + 133 pages . $3.50

THE FRIENDLY PHILOSOPHER compiled from letters and talks by Robert Crosbie, 415 pages, cloth $6.00

For Children

THE ETERNAL VERITIES, 295 pages, cloth $5.00

Pamphlets

THEOSOPHY SIMPLY STATED (10 copies, 50 cents) 10

REINCARNATION AND KARMA, including Aphorisms on Karma, by William Q. Judge 25

WHAT IS THEOSOPHY? compiled from H. P. Blavatsky 40

FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H.P.B. . .50

Complete book list mailed on request. Prices subject to change without notice.

Order from

THE THEOSOPHY COMPANY
245 WEST 33RD ST., LOS ANGELES, CALIF. 90007, U.S.A.